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ADDRESS

OF THE

LORD BISHOP OF NEWFOUNDLAND

AT THE OPENING OF THE DIOCESAN SYNOD, WEDNESDAY, SEPT. 23, 1908.

MY REVEREND BRETHREN OF THE CLERGY AND MY BRETHREN OF THE LAITY;

PAN-ANGLICAN CONGRESS.

A FEW months ago we were all praying for the guidance of the Holy Spirit, first to the Pan-Anglican Congress, and then to the great gathering of Bishops at Lambeth—the fifth of its kind. With regard to the former of these meetings I have already addressed the two principal congregations in this city, and have described the proceedings of the Congress and the impression which they made upon my own mind. Moreover as these proceedings were published very fully in the English newspapers, and, I presume, also in a lesser degree in our local press, any one interested in the subject has had an opportunity of making himself acquainted with the discussions which took place. Our Diocese was represented by six delegates, some of whom are members of this Synod. I do not therefore propose to occupy your time by dwelling on the Congress, but I wish before passing to other things to place on record my grateful acknowledgement of the generous part which this diocese took in what was a great—if not the great—feature of the whole gathering, the Thank-offering in St. Paul's Cathedral. You may remember that I appealed for the sum of not less than $5,000. Our people collected that amount and half as much besides. And it is, I am sure, a source of gratification to us all that our offering was not ear-marked for any object of our own, but was given freely and unreservedly to God.

LAMBETH CONFERENCE.

Another memorable feature of the year has been the Lambeth Conference, and of this I wish now to speak. The spiritual tone of the Conference which pervaded the opening Service at Canterbury, and the Dean of Westminster's impressive sermon on "the Vision of Unity" in the Abbey on the following morning was wonderfully sustained till the closing Service on the 6th August, in St. Paul's Cathedral. On Monday, July 6th, the Sessions of our Conference began in the Library of Lambeth Palace. The proposed subjects were debated and approved by the Conference, the several Committees were appointed, and the reports of those Committees were drawn up, and proofs of them printed for submission to the Conference. The Lambeth Conference sits with closed doors: with the exception of two Chaplains and a Stenographer who makes a

shorthand record of everything that is said none but Bishops are present. The outcome of our deliberations is embodied in the Encyclical Letter which is issued to the Faithful, with the Resolutions and Reports. These documents are published in pamphlet form by the S. P. C. K., and the pamphlet is now on sale at the Society's Depot in Water Street. I commend it to the careful attention of every member of the Synod. It will well repay perusal. To my brethren of the Clergy, to each of whom I have sent a copy, I would say that the Reports and Resolutions will supply excellent subjects for discussion in rural-deanal Chapters, Clerical Associations, and meetings of adult parishioners; and I would suggest that on some of the Sundays during the coming winter sections of the Encyclical Letter itself might be profitably read instead of a Sermon from the pulpit, with a few opening words of explanation, and a few closing words of application. It will, I am persuaded, knit us together more closely with all Churches of the Anglican Communion throughout our Fatherland, and the Colonies, and the United States of America.

I have referred to the prayer for the guidance of God the Holy Spirit which was offered in thousands of Churches before and during the Lambeth Conference. The answer to that prayer, as it appeared to me, was to be seen in the intense—I venture to say, in the growing—anxiety, as the debates went on, to make every speech, every report, every resolution, not only clear and straight forward and practical, but something more—to maintain its high Christian purpose, to avoid any savour of mere partizanship within the Church, to sink minor differences of expression or form in view of the large unity of purpose and effort which welded that strange multiplex body in the one endeavour to fulfil the Lord's own prayer—"that the world may believe that Thou hast sent Me." In the words of a former Encyclical Letter, "Every meeting of the Lambeth Conference deepens the feeling of the unity which originally made the Conference possible, and now gives increasing value to its deliberations. There are differences of opinion amongst us, but the sense of belonging to One Body, subject to one Master, striving towards one great aim, grows stronger as the meetings are repeated."

Any thoughtful man will see that on many of the subjects discussed it would have been easy for the Conference to carry by a majority resolutions of a different sort from those actually proposed and carried and published—resolutions less general, more controversial and polemical—resolutions which would have evoked warm debate and honest strife outside. There are times and places when that sort of debating and resolving is abundantly useful. The decennial Conference of Bishops at Lambeth is not such a time or place. The published resolutions are the conclusions to which the Conference came in its corporate capacity. They are resolutions, of course, and nothing more. They are not Conciliar canons. They claim no binding authority. But they are the net outcome of keen debate among men differing in experience, temperament, capacity, nationality, and opinion; and the virtual unanimity with which in the end they were for the most part passed is surely an impressive testimony to the unity of Christian aim and purpose and plan which underlies the variety of surface waves. It shows for what it is that the Church's leaders really care most. If any man say or suppose that this unity has been reached by watering everything down to mere truism or common-place, I would bid him look again through those pages as a whole, giving due weight to each of the three parts—

Encyclical Letter, Resolutions, and Reports—and to the bearing of each upon the other. I would ask him then to imagine, so far as he can, what the result would have been had those documents been presented in draft for consideration or adoption by a Conference of the whole Anglican Episcopate, say thirty years ago. Take, for example, what is said—said in each of the three parts, remember—upon the Faith and Modern Thought; upon Marriage Problems; upon the Moral Witness of the Church; upon Reunion. To speak of those pages as embodying mere truism would be to show an odd ignorance of the life and progress of the Church of England in our own day—a day which some of us believe to be one of the grandest and most hopeful in her history.

Or, again, let those pages be our guide as to the standpoint from which the English Churchman of to-day should look out upon, or, rather, should set himself to face and meet and mend, the world's ignorance and perplexities and wrongs in the strength of the prayer of the Church's Lord: "that the World may believe that Thou hast sent Me." Of those seventy-eight Resolutions; of those twenty-eight pages of Encyclical Letter; of the eleven Reports, how small a part is in any sense local in character or plan! "The field is the World." The living Christ, Whose messengers we are, has good cheer for every kind of people, for every sort and condition of man's need.

Some have wondered whether the result of such a Conference is, after all, proportionate to the large expenditure of time and strength, the long and costly journeyings, the enforced absence of scores of Bishops from their dioceses for many months. Well, the indirect, the undefinable result is of necessity far greater than any direct and visible outcome of those busy weeks. Nor is it a small or imponderable thing, even if there were nothing else, that busy men should enlarge the horizon of their practical interest, the range of their personal knowledge of the Church's work and workmen, the world over. We care and pray with a quite different sort of interest about the perplexities and needs of some Colony or Mission or Diocese across the sea whose chiefs and champions have become our personal friends, have heard about our difficulties, and told us about their own. Knowledge of that kind worketh sympathy and courage and high hopefulness. It is when "Brother clasps the hand of Brother" that we "step fearless through the night."

SUPPLY AND TRAINING OF CLERGY.

The Committee to which I was appointed was that to which was entrusted the task of dealing with the Supply and Training of the Clergy. There were forty-three Bishops on that Committee: the Chairman was the Bishop of London, and we held ten sessions. I commend our Report and the accompanying Resolutions to your especial attention because I am convinced of the paramount need of a good Supply of Candidates for Ordination. No branch of the Church's duty is more urgent, or in the end will prove more fruitful than this. In religious work organization is important: administration more important; but most important of all is men. Men are far more important even than money. Money cannot make men, but the right men can generally get money. Men, too, are more important than buildings, or even than Services, Churches, Mission rooms. Frequent Services are all valuable, but if the Churches are empty, and the Services perfunctory they do little good, and not a little harm to the cause of Jesus Christ our Lord. He built no building, and regulated

no liturgies, but He carefully selected and patiently educated men for the work of the Ministry. The machinery of the Church can never be wisely neglected; but machinery without steam moves nothing and makes nothing, and good men are the steam of the Church as God the Holy Ghost is its water and its fire. The chief and all commanding desideratum, therefore, to which I would arouse the attention of the Diocese, is the search and training of the best material for the Ministry of the Gospel. This material should, I am persuaded, be obtained at an early stage of its development. At times, indeed, men of adult age may be wisely prepared and ordained for the ministry, but such instances are altogether rare and exceptional. One of the Resolutions of our Lambeth Committee was as follows: "Whereas in view of the serious decline in the number of Candidates for Holy Orders it is clear that some do not recognize that call, and others are either unwilling or unable to offer themselves for the Ministry, we recommend that Christian parents be urged to encourage signs of vocation in their sons, and to count it a privilege to dedicate them for the Ministry, and parish priests, and teachers in schools and universities to foster such vocations." I commend this Resolution to the prayerful attention of our leading laity. Let every clergyman be on the lookout for intelligent and reverent boys. Let parents and schoolmasters direct the minds of their best sons and pupils towards this grand and sacred vocation of the Ministry. And if a greater supply of the right material be all important, not less so is its proper preparation. It was Bishop Lightfoot who said, "The destiny of the Church will be decided, humanly speaking, by the character of its Clergy." Apply this saying to the Church of England which by its history, its position in Christendom, the nature of the people amongst which it is planted, and its unrivalled openings for work, seems marked out by God to be the great Missionary Church of the West, and with what tremendous importance does it clothe the training of Candidates for the Anglican Ministry. It is part of the glory of the Church of England that so many of her clergy in the past have been free from the proclivities of a narrow caste, and have been men with large horizons, intellectual light, cultured training, and Spiritual fervour. The more we increase the number of these educated, enlightened men in our Ministerial ranks the more blessed will be the future of our great, historic, reformed, Apostolic, Catholic, Church of England. We are far behind many other Christian Communions in this great and weighty matter of the training of our Clergy, and the consequent loss is very real. And in an age when the standard of Education is rising, and a Spirit of enquiry is spreading, when the citadel of the Faith as well as its outworks are being stormed, and when special knowledge is needed to help the Church of Christ to meet and guide or leaven great religious, social and critical movements, and to grapple with the peculiar needs of an age of transition, the loss may become a catastrophe. It is high time we awaked to the reproach of our negligence and the resolution in the Name of our Master to wipe it away. In this twentieth Century the Church of England finds herself confronted by a changing order, by a widening sphere of influence, and by new and great problems. We believe that "the faith once delivered to the Saints" can adapt itself to the new order, fulfil that larger destiny, and solve the most difficult problems. Humanly speaking, the future of the Church depends upon the Clergy. An untrained Clergy, though deeply Spiritual, means life without

order: a trained Ministry, if unspiritual, means order without life. Unite the two, and, as in the prophet's vision, not only will the dry bones come together, and the flesh and skin cover them, but the Breath of God will enter into them, and they will live, and stand upon their feet, an exceeding great army.

In the period which has elapsed since our last Session we have been made the poorer by the call hence of some of those who have for long years served its best. Not often does any diocese undergo a sharper bereavement than has been ours in the death of the Rev. Joseph James Curling—the greatest benefactor, next to Bishop Feild, that this diocese has yet known. The memory of his strenuous life, his rare intellectual attainments, his exceeding modesty, his unbounded liberality, will, I trust, never die out among us. It is gratifying to know that a permanent record of that remarkable career is to be preserved in a memoir now in course of preparation by an old friend and brother officer.

OUR LOSSES.

The third Bishop of Newfoundland, and the oldest Bishop of the Scottish Church (and indeed of the Home Episcopate of the Anglican Communion) did not long survive his retirement from active work. James Butler Knill Kelly laboured for thirteen years in Newfoundland, where his great abilities speedily carried him through the offices of Principal of Queen's College and Archdeacon to the Coadjutor Bishopric. He succeeded to the Bishopric in 1876, but the hardships of the life overtaxed his strength, and he returned to England, and in the course of time went to Scotland where he was appointed Bishop of Moray and Ross. Elected by the Scottish Bishops Primus in 1901, he filled that important office, the highest in the Scottish Church, with dignity and wisdom. Those who were privileged to know him remember his large hearted generosity, his fine presence, cultured oratory, and charming personality. In him the Church has lost a true Father in God, whose name will be long venerated as one that stood for "whatsoever things are honest, just, pure, lovely, and good report."

The Rev. Thomas Edward Wilson left us last year, to the great regret of all who knew him, to take a position of greater responsibility and importance in the University of Durham. It seemed that a wide sphere of usefulness was opening before him, and therefore the tidings of what, humanely speaking, was his premature death a few months later came to us as a painful shock. His careful and accurate scholarship, and his aptitude for imparting instruction eminently fitted him for the office of Principal of Queen's College, whilst his readiness to render assistance wherever it was wanted, his gentle manner and kindly disposition made him a universal favourite. The younger clergy who were privileged to come under his influence during their course of training owe him a deep debt of gratitude.

The Rev. Joseph Samuel Thompson will be remembered as the founder in this diocese of the Church Lads' Brigade, an organization which, if the religious part of the work is kept steadily in view, as he was careful that it should, is calculated to advance Christ's Kingdom amongst boys of all classes, and to promote all that tends towards christian manliness. For this, if for nothing else, Mr. Thompson's memory deserves to be cherished, but he was also a faithful parish priest, and his two periods of service as Curate of the Cathedral were characterized by steady devotion to duty.

The Rev. William Kirby, almost our oldest Priest, has died after a ministry of half a century (having been ordained in 1858). Towards the end he was compelled by increasing infirmity and failing sight to retire from work. His whole ministerial life was spent in the Mission of King's Cove, which in his earlier days was of great extent and involved much arduous labour.

Amongst our laymen we mourn the loss at a good old age of Sir William V. Whiteway, for so many years a prominent member of the Executive Committee, and of Mr. Henry Stabb, who though latterly incapacitated by illness, was formerly also a member of the Executive Committee, an active worker in connection with the Cathedral, and all his life a consistent churchman.

I could—you could—easily name other friends who were with us not long ago, and who now rest from their labours and their works do follow them. Those of us who were able to take part in this morning's Eucharist had such friends and guides in mind when we joined our prayers and praises, not only "with Angels and Archangels," but "with all the company of Heaven."

ORDINATIONS. I have held two Ordinations, at which seven Deacons were raised to the Priesthood, and ten persons admitted to the Diaconate. There are now sixty-nine Clergymen in the Diocese, but as three of these are retired, and four are on leave, the number in active work is sixty-two.

CONFIRMATIONS. I have held 101 Confirmations, at which 1305 males and 1787 females, making a total of 3182 persons, have received the Apostolic rite of the laying on of hands.

CONSECRATIONS. I have consecrated nine churches, viz., at Coley's Point, Goulds, The Beach (Bell Island), Seal Cove (White Bay), Middle Brook, Redcliffe Island, Hodge's Cove, Long Beach, and Northern Bight; and twelve graveyards, viz., at Coley's Point, Western Cove (White Bay), Pound Cove, Squid Tickle, Muddy Hole, Port Blandford, Little Harbour (Trinity), Burgoyne's Cove, Long Beach, Heart's Content, Bryant's Cove, and St. John's (addition).

UNGAVA. We have no direct information of recent date from our devoted Missionary in Ungava Bay, but the Captain of the steamer which returned from that part of the Labrador last week reports that he had seen Mr. Stewart a few days before, and that he was in his usual good health and spirits. He was, however, not unnaturally disappointed that he had not been joined by the brother-priest whose coming he had eagerly expected. Mr. Richards, after some hesitation, came to the conclusion that he ought not to desert his flock in the Strait of Belle Isle—and while sympathizing with Mr. Stewart's desire for the society and assistance of a fellow-worker in his loneliness and isolation, I could not but acknowledge that the claims of our people in the Flower's Cove Mission are stronger than those of the Eskimo in Ungava Bay.

With reference to the financial condition of the Diocese, I regard the outlook as an encouraging one. The contributions to the Diocesan Mission Fund have more than doubled since the Assessment Act was passed nine years ago. The collection for the Home and Foreign Mission Fund has doubled within the same period. At the same time there can be no doubt that in some Missions more can be done than we are doing, and that our people in many places are only beginning to give. There is urgent need for the division of many Missions which have become unwieldy. The railway is opening up the country. The interior, formerly uninhabited, is now being peopled by the workers in the new industries which are springing up, and by their families. Many of these are members of the Church of England, and if the Church does not follow them with her ministrations they will in a very few years fall a prey to dissent, or lapse into indifference to all religion. It is therefore necessary that an impetus should be given, and given at once, to the opening of new Missions in the localities referred to, as well as to the division of some of the existing Missions. But before we enterprise new work we must have some reasonable hope of being able to bear the additional expense. We must provide first for those places which are doing, or are ready to do, their part. If this policy is followed our people will realize that if they desire—as they undoubtedly do—the ministrations of the Church they must support the Church.

FINANCE.

It will be in the recollection of the older members of the Synod that I have time and again pressed the claims of the Sustentation Fund. As far back as 1881 I urged the establishment of such a fund, but it was not until 1891 that it was actually started. Since then I have returned to the subject in various Addresses. The goal at which it aims is an annual net income of $4,000, when the whole amount of that income is to be applied towards the payment of the Stipends of the Clergy. The Fund has been slowly but steadily growing. At the end of 1907 the investments and balance in hand amounted to nearly $48,000. The amount to be received this year will bring the total to over $50,000. The interest will then amount to $2,000, when the Diocesan Mission Fund will, under Chap. XX., Sec. 14, be entitled to receive $1,500 per annum, but under this section no larger sum can be paid to the Diocesan Mission Fund until the income reaches $3,000. This will require an increase in the investments of $25,000, which will probably take ten years or more, and then only $2,000 out of $3,000 income can be appropriated for another space of ten years. I venture to think that in the interests of the Church of to-day some modification of this rule is desirable. I am of opinion that the time has come when we should be justified in utilizing immediately and fully the whole interest accruing from this Fund, so that when the interest exceeds $2,000 that sum should be paid annually, and so when it exceeds $2,500, $3,000, $3,500, and so on. It is possible that such an alteration can hardly be made in the present Synod, but I would suggest it as at least a matter of worthy consideration with a view to action at the next opportunity.

SUSTENTATION FUND.

Following the practice which has now been adopted for some years of testing the Religious Education given in our Day Schools, and in order to encou-

THE BISHOP'S PRIZEMEN.

rage the Teachers to devote especial attention to this most important part of their work the Schools situated between Brooklyn and Bay of Islands (White Bay excepted) have been examined. The Schools are classified "Bad," "Moderate," "Good," "Excellent," as the result of the Examination may prove. I offer a Prize of Ten Dollars to the Teacher of every School which is placed in the "Excellent" class. The subjects prescribed last year were Acts of the Apostles, Chaps. I. to XIII., and The Order of Morning Prayer. There were thirty-eight Schools in the district indicated, and almost all of these were presented in both subjects. It is gratifying to find that not one of them comes into class "Bad." Four of them were classified as "Excellent," and the respective Teachers of these have received the Bishop's Prize. They are Mr. A. J. Goodland, of Gambo; Mr. Geo. Chant, of Greenspoud; Mr. Walter Bugden, of Pool's Island; and Miss Laura Torraville, of Joe Batt's Arm; and of these the Superintendent writes: "They are Teachers of long standing, and take a pride in this part of their work, indeed all these Teachers take much interest in the Scheme, and look forward with pleasure to the time of examination." The next examination will be held in the same subjects, and the schools to be visited will be those lying between Bay of Islands and Placentia. This will complete a survey of the whole Diocese.

RETIREMENT OF REV. CANON PILOT.

The superintendence of Church of England Education in this Colony is passing into other hands. The Rev. Canon Pilot who has so long and so worthily filled that office has found it impossible owing to serious illness to discharge any longer its duties. He was appointed to this office by a Minute of Council in 1874, and during that year was employed by the Government in making such arrangements as were necessary for bringing the Subdivision Act of 1874 into practical operation. He was officially gazetted in 1875, so that for a period of 34 years he has been engaged continuously in discharging the duties devolving upon him. And those duties have been at times arduous and exacting. In those early days when travelling was far more difficult, and the facilities for locomotion were far fewer than now the work of inspecting schools was often fraught with discomfort, and sometimes with danger. By his services to the cause of Education Canon Pilot has laid not the Church of England only, but the whole Colony under a heavy obligation. As time went on he came to be recognized as the authority on this subject. No Government attempted to frame any measure dealing with the Schools of the Country without first seeking his advice. From the Lords of the Privy Council on Education, England, he has received marked expressions of their approval of his services in this connection, and more recently his labours in the cause of Education have been recognized in the highest quarter by his enrolment in the Imperial Service Order. Of his manifold activities in other departments of public life it is now unnecessary to speak. He will be greatly missed in many ways, and not least in the Sessions of our Diocesan Synod in which he has been wont to take a prominent part. We rejoice to observe that he has recovered a measure of strength, and we trust that in his well-earned retirement this improvement may be sustained.

The Headmastership of Bishop Feild College is also changing hands. Mr. Blackall, during his seventeen years in that institution, has raised the school to, and maintained it at a very high state of efficiency, and if he brings to his new work the same ability and energy which he has displayed as Headmaster, the interests of Church of England education, there is reason to hope, will be materially advanced. At Bishop Feild College we welcome our first native Headmaster. Mr. Ralph Wood is too well known to need any introduction. His past record, first as pupil, and then as Assistant Master, is such as to give good promise that the school under his management will continue to prosper.

BP. FEILD COLLEGE.

There are changes also to be noted in the Cathedral Chapter. The Cathedral Statutes, Chap. IX., Sec. 4, require that "Every Stall shall be *ipso facto* vacated if the holder cease to reside within the Diocese, or if he be permanently retired under the provisions of the Clergy Retirement Fund of this Diocese. Nevertheless any Canon so retiring, and continuing to reside within the Diocese, shall retain his style and dignity *honoris causâ*." In accordance with this Statute Canon Pilot and the Rev. T. B. A. Saunders have vacated their Stalls. I have appointed to the Stall of St. Augustine the Rural Dean of Fortune Bay, the Rev. George Henry Bishop: and to the Stall of St. Columba, with the office of Sub-Dean, the Rector of the Cathedral, the Rev. William Charles White.

CATHEDRAL CHAPTER.

And now I must bring this Address to a close. Surely, my Brethren, it is our duty to look thankfully back to the past, and hopefully on to the future. Let us thank God, then, for what He has done for us already. *Non nobis Domine.* Let us go forward in hopeful dependence on His promised aid: let us ask Him for pardon for our many shortcomings; and let us pray that we may so use in the future the opportunities that He gives us, humbly, diligently, faithfully, that when we stand in one lot before Christ at His Coming, we may none of us be put to shame. The Church of God, the Society of Christ, is set here for the bettering of the world. With that task we are intrusted in His Name. He will teach us how to fulfil it. A Synod like this is meant to fit us better for that Sacred trust.

CONCLUSION.